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PSYCHOFOOLIC SOCIETIES.

Some Tersely Expressed Thoughts
by J. W. Dennis.

A short time ago Brother Hudson Tuttle gave us a sketch of what the "American Psychofoolic Society" was doing at present. A "Psychofoolic" society you must know is a company of investigators without the stamina to come out as Spiritualists under the pure and spotless white banner of Spiritualism, but they masquerade under the aristocratic name of a "Psychic Research Society." Just a little too high-toned to mix with the common herd of our great American Republic.

Well, I at one time made an investigation of the methods of one of these Psychofoolic societies. My name for the institution was a very apt one as I christened it the "Psychofoolic Club," and at that time it flourished in Buffalo.

To gain admittance to this club, a prospective member had to admit that he was a "dampfool" or the father of one or the son of one. This qualification made a number eligible to the office of president of the club.

The first question that was brought up before the club meeting was, "Do we know that we live; or do we exist as an individual and can it be proven without a doubt?" This question brought out some remarks from the brightest members of our club. For instance, Dr. Bolus, commonly known as "Old Pill," who puts an M. D. before his name as well as after it, declared that man could not know or prove his existence by any means known to man, and that no man knows whether he exists or not; and finally the old doctor moved that it be entered upon the records of the society that "no man can prove that he actually exists."

The above motion was seconded by a light haired youth who had gained admission to the club under the proper cognomen of "Puddinghead." After quite a discussion upon unconscious cerebration and odic force, and odic power, the whole club resolved it itself into a grand row over the question of "subconsciousness" belonging to the conscious self or man, wherein all clairvoyance and clair-audience took place, or a region that was like unto a sub-cellar to a house.

An outsider (that's myself) asked the question as to how independent slate writing took place in the sub-consciousness of man's mind. This outsider was squelched by the answer that "independent slate writing was done and accomplished by the mind force acting upon matter—if it could be proved that such a thing as matter had any existence."

The Hon. Tom Squelcher, at this stage of the proceedings, announced that a committee of five would be appointed to furnish a—well, a yardstick, or a measure, that could be used to measure the quantity and quality of how much a child or a parent loved you, or to measure how much a wife loved her husband, as the ordinary two-foot rule would not answer the purpose desired.

Oleander Jones, one of the oldest members of the club, here suggested that a quart cup would do just as well to measure the soul of mankind with, and as they had started out to investigate spiritual things upon a scientific basis, without regard to consequences, he did not believe but what all things spiritual could be measured by a two-foot rule, or a quart cup as well as by any other mode; and he wound up by saying that "several psychic research societies were now working upon his

thought and plan, that in the course of time they would prove that the whole matter spiritual could be proven by the rule of three on the same basis as that twice two is four."

This club of ours started out under the name of a "Psychic Research Society," and it has taken them ten years to find out that the name does not fit the occasion. Therefore the name of "The Psychofoolic Club" has been adopted and it fits admirably.

This club started out to prove that everything spiritual could be proven and explained scientifically, and upon business principles. They have so far failed in accomplishing anything but still exist in the hope of a bright dawn some day in the future.

While true mediums and true Spiritualists have been basking in the glorious sunlight of spiritual truths, received through the spirit and the soul, then these old fogies have worked in vain through Dabols old arithmetic and geometrical works to find a scientific rule that would apply to spirit, and have failed to find anything that would give them the least clue to the wonders of the spirit world that are daily revealed to our mediums through the spiritual eye and the spiritual ear.

Many of their members have passed over to that bourne from whence none of their ilk ever returns, and the ragged remnant of this old "Psychofoolic Club" plod along through earth life hunting and groveling in the dross and mire of this earth life, hoping against hope, to solve scientifically and measure by a two-foot rule, or a quart cup, the soul, the beauties, the glories, of an existence over in the realms of the eternal life of the soul in the great hereafter.

Groveling below the plane of spiritual things, in the realm of matter, and with appliances and measures only fitted to measure earthly things, they expect yet to measure boundless love without spirit aid and spirit appliances.

Soul must meet soul to know of soul life; spirit must meet spirit to know of spirit life, and "Psychofoolic (Psychic Research Societies) Clubs" have never taught us anything and they never will teach us anything pertaining to spirit life.

Give me the true spirit medium who stands out in the open proclaiming spiritual truths, instead of a cowardly and "amoozin' cuss" who hides behind a cognomen or the cognomen of a "Psychofoolic Society" and attempts to steal a few of the beauties of a spiritual knowledge the while proclaiming that he is not a Spiritualist.

"Chautauquize Spiritualism."

Some writer in a Spiritualist paper recently made use of the above expression, and it is the most practical idea for education I have seen. We all know what a center of light Chautauqua has been. Founded on the most liberal ideas of a universal education, its influence has reached wherever the English language is spoken. It appeals alike to those whose early advantages were slight and to the well educated.

People were invited to a summer "outing" when "camps" were not in existence. They could board, or they could run their own tent or cottage. They could hear the finest lectures on all subjects of the day. They could listen to the finest music, and all had their faculties awakened to a realization of the advantages and possibilities of an education. They learned that while "youth is the time to gain knowledge, middle age is the time to learn wisdom," by taking in a classified education.

People of all churches and creeds met on common ground. Not in the

summer time alone, but the course of study extended throughout the year. The books selected for the reading course were classic in their simplicity, and far-reaching in their influence. Today their books and magazine and course of study are found in almost every home, and branch camps are established in every State.

Why not have a Chautauqua for Spiritualism? It is true that at Lily Dale and other camps are the advantages of lectures, symposiums, and seances, but after the summer time—what? Stagnation until the coming summer? It is not a corps of educated speakers and mediums we need so much as an educated people. Psychic demonstrations are the foundations of Spiritualism. But don't we need a grand edifice above the foundation? Are we going to stop there?

Most Spiritualists, if they are questioned why they are Spiritualists, will reply, "Because my spirit friends come to me and tell me they are living beyond and are helping me all they can." Do these people know anything of Spiritualism as a religion, as a science, as a philosophy? Can they give any arguments to influence your reason? Can they convince you that they have much reason or sense themselves?

The Children's Lyceum should be one center of this great system of education. The children should be taught the truths of Spiritualism. The catechism is the pivot of the church Sunday Schools, and it makes church members. Songs, music, marching, give the children a pleasant hour, but is it anything to take home with them?

My gauge of a lecture is, "How much can I take home with me?" not as a matter of memory, but what ideas have entered my soul; there to sprout and grow and branch out into greater knowledge of usefulness?

It is an educated people we need. Let a man of good advanced ideas, of deep scientific knowledge, of fluent language, occupy the rostrum and he will empty the audience room. Let a fine test medium be supreme and he or she will fill the house to overflowing. Why? Because the "tests" are on a level with the capacity of the people, and non-Spiritualists think there is nothing more to Spiritualism, while all the beautiful scientific and philosophic ideas are strange and above their mentality.

As a foundation of all knowledge people should have a complete understanding of the use and abuse of the English language—and this is not always acquired in the common schools or colleges either.

I know one writer in a spiritual paper who makes immensely long sentences. I have counted as many as twenty-one lines in one sentence. If he studied carefully an elementary book in English composition, he would learn to break up such sentences for brevity is the soul of wit. Put your ideas into an epigram and it is adding oil and vinegar to the salad; it brings out the pungency of the original, and creates a demand for more.

We have many educated speakers and lecturers and mediums. Many are assembled at Lily Dale. Let them take up this subject, discuss the ways and means, simple, thorough and pleasant ways of educating their people. If all Spiritualists read the papers published in behalf of the cause, and digested the contents, they would find themselves wonderfully enlightened and so much better equipped to hold their own against the world and to "give a reason for the faith that is within them."

A. J. A. H.

Now is the time to subscribe for The Sunflower.

LILY DALE TWENTY-FOUR YEARS AGO.

A. G. SMITH.

Your report of Pioneer Day in a recent number of THE SUNFLOWER brings to mind some vivid memories of persons and things as they were twenty-four years ago—for at that time we were there and mingled pleasantly with the little corps of resolute "sappers and miners," who soon after began the assault on the "forest primeval" and hewed and delved amid smoke and grime and cleared away the "deep tangled wilderness," and laid the strong foundations of The City of Light as it stands today, a grand testimonial to the high purposes and convictions and the laborious task of its worthy founders, few of whom have survived the vicissitudes of earthly life to enjoy its later growth and its increasing beauty.

Right here I venture a practical suggestion—That a suitable tablet be erected just within the entrance upon which shall be inscribed the names, ages, etc., of those early pioneers, promoters and participants whose zeal and efforts in behalf of humanity is already passing into unwritten history. Such a testimonial will be eminently befitting, and that sufficient contributions for so laudible an enterprise will be lacking is hardly to be thought of. Add this to a permanent day to be observed annually as "Founders' Day."

The necessary dates and names together with funds, can all be gathered and provided for this present session. There was a labor of love—let the present indicate its gratitude—and let the proper committees be named at once.

We well remember the small beginning over on the Alden grounds, where a rough temporary rostrum and a few rough seats constituted the furnishings. Yet even here beneath the melancholy whisperings of the sombre hemlock, angels descended and "glory shone around," as in the mythical days of yore.

The few cloth tents that decorated the landscape at that time have long ago disappeared—not unlike the primitive teepee of the aboriginal Red Man, those "owners and occupants of other years" whose ground we now occupy.

I said "we," for there were more than one of us—the dear wife who seven years since passed the shining gate, and our three children, at that early date just ripening into mature life, and together our simple harmonies waked the echoes within the stately woods near by and as I may hope, found glad response in the hearts of our limited audiences as we sang the songs of our home and heaven—"The Old Brown," "Homestead," "That Beautiful Dream," and "Good Old Days of Yore," and many others. Ah! those were halcyon days which can never return except as memory.

"Yet we hope for another meeting Better far than days of yore."

But many times since we have stood upon the rostrum and participated in the exercises—once in a temporary bower on the new grounds and several times after the building of the present auditorium, and I well remember Brother Damon and family in their neat and becoming uniforms discoursing sweet orchestral harmonies from the end of the broad rostrum and the singing devolved upon the "Smith Family." This was a sort of antiphonal arrangement and a rare coincidence since two musical families were simultaneously present at the stated meetings.

[We think this suggestion of Broth-

er Smith deserves more than a passing notice. The pioneers are passing away. Yet we have several who were among those who "broke the ground," and e'er they sleep the last sleep, it would be befitting to secure the records suggested and erect a memorial tablet to them. Cannot someone who has the time take it up and see what can be done?—Ed.]

Waukesha Camp.

We are having an exceptionally good time and those who have not visited us are certainly the losers. Our workers have been doing excellent work, and are pleasing all who come to the grounds. The attendance has kept up to the average, and we feel that our efforts are bearing fruit.

Test seances and lectures, with the camp entertainments, etc., are filling the time, and affording all an opportunity for spiritual development, and a good time. Mrs. Mabey of Marshalltown, has been with us two weeks and left this week, leaving many friends, and carrying with her the best wishes and esteem of all who met her. In her place we have Mrs. S. M. Lowell, who began her work Tuesday and pleased her audiences with both lecture and tests. She is a fine all-around worker and brings force and harmony with her.

Moses and Mattie Hull have been doing yeoman service, and have responded to every call in a most acceptable manner. Mr. Hull becoming convinced that something must be done to discipline a certain worker on the grounds, ordered the arrest of your correspondent, and in behalf of friends, punished him by presenting him with a very fine history of America. It was the first time the writer has ever been arrested, but he is willing to submit to the ordeal every day if it would prove as profitable and pleasant.

Mrs. Clara L. Stewart, for years the president of the Wisconsin State Spiritualist Association, feeling it incumbent upon her to take some needed rest, resigned her official position at the close of the first two weeks and departed with the many hearty good wishes of all. Her action has brought another forward in the person of our vice president, Rev. Nellie K. Baker of Portage, who now assumes the position of president of the Association. Mrs. Baker is a most efficient worker, and is throwing herself into the work with a vim that augurs well for the future.

Our camp will close with the exercises of August 16th, and those who wish to pay us a visit had better be coming along, as we will have first-class meetings. Among the mediums who have done some very fine work on the grounds are, Prof. A. P. Robert, Mrs. Christian, Mrs. J. J. Chliih, Dr. and Mrs. Fred L. Mehrtens, as well as many others.

A most important step has been taken in the formation of a joint stock company for the purchase of grounds and for conducting an annual camp. This step is one in the right direction, and the future of the Waukesha camp will be assured.

Come and join the workers who are striving to place Spiritualism upon a clean and moral basis.

WILL J. ERWOOD., Secy.

"Nature to be known and understood must be interpreted by the spirit and not by the intellect."

The scale of Nature is boundless. Upward and downward her octaves are endless in vibratory harmonies. When we attempt any intellectual solution of her mysteries, we are confronted with the incomprehensibilities of the Absolute.—Henry Wood.



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WHAT DO THE HEATHENS WORSHIP?

It is a common thing to hear a "Christian" say, "The heathen worship false gods and idols." Scarcely a meeting of any denomination, especially if it be of a missionary nature that does not make this false statement regarding the religious ideas of the so-called heathen.

What constitutes a heathen? Is not the definition about on the same line as the definition of an "Infidel"? Who are infidels? Are they not people who do not believe religiously as we do? It has been made to point to a certain class of persons who do not accept the Christian religion, by the members of that denomination, but that is a forced meaning and would not be accepted in a thorough investigation of the word and its real meaning. In its true sense an infidel is one whose religious ideas are different from ours. An unbeliever in Christianity is an infidel to that religion, and a believer in Christianity is an infidel to Spiritualism, etc. The term is merely a descriptive one in its real sense but has been given the meaning that is now understood when it is used.

But what do the heathen worship? Is it a fact that they worship false gods any more than the Christians do? We think not. We think the heathen of all classes are worshippers of the true God as much as the Christians are. In fact, they are more so.

What is the true idea of deity? Is it not that all-pervading principle, that potency which permeates all space and all time? That is the same everywhere and treats one exactly the same as another? If not, then our conception of deity is entirely erroneous and we are ready to be classed by our Christian brothers and sisters as the rankest kind of heathens.

The heathen is of a different nature from us. He does not actualize an ideality as do the Western nations and the Israelitish race. The inhabitants of the Orient are of a poetic line of thought and then they put their idealities into such form that they can gaze upon the figures their poetic fancy pictures. This is why they are called idolaters by the Christian world. They make a series of gods for especial benefit and then they materialize those ideals so they can see what they have been idealizing.

The Christian idea is a very crude one according to our line of thought. How is it possible for one being to show all of the distinguishing features of the manifold deity of the Christian? Can a god of love be also a god of hate? Can a god of war be also a god of peace? Can a god who loves to see blood flow and people killed be a god who is tender hearted and loves to see everything happy and free from suffering?

We think there is but one answer to these questions—an unequivocal No—and it is on this basis that we are more than ever in favor of the heathen idea of deity.

The heathen says there are a number of deities. He has one for every specific occasion. He is certain—or at least more certain—that this deity will find time to attend to him than as though there was but one of him and he had to spread himself all over the universe. He can look up one line better than he can all. In fact,

the heathen idea of deity is up-to-date insofar as he believes that the specific line will make him more proficient than as though he was called on to attend to everything. In our workshops we have learned that a helper can get into one line of work better than to try to do all kinds. He can master one series of motions better than he can master a hundred series, and why should it not be the same with a god. Consequently the necessity for a multiplicity of gods.

But the heathen worships an image, says our Christian friend. No more than you do, friend Christian. You are also an idolater only you do not see that the sauce for your Christian goose is the same as the sauce for the heathen gander. What do you worship? Do you answer, God?

My dear friend, you do not worship your God any more than the heathen does. How do you pray? Do you pray direct to God? Oh, no! you qualify all of your prayers by closing with the words, "for Jesus' sake, Amen." If you are not an idolater, why don't you pray direct to you god instead of approaching Him through an idol in the form of a so-called redeemer?

The heathen does not think the idol answers his prayers, he thinks the idol is a physical image that he can see, feel and to whom he can make a supplication in the same manner as you think you can make a supplication to your god through the instrumentality of Jesus of Nazareth.

You approach the altar by means of this redeemer. You say that you are unworthy to speak, but you hope through the instrumentality of an idol in the form of a man whom you suppose once lived that you can get a hearing! Now if that is not as absurd a proposition as any heathen ever presented I would like to know where you will find it.

To propitiate the gods of their country the heathen eats flesh and vegetables and drinks wine. To propitiate the god of your country the Christian drinks and eats the same thing and calls it the blood and flesh of a redeemer. Wherein is the difference? If Ceres gave of her flesh to eat and Bacchus gave of his blood to drink, what is the difference between that and the modern presentation of the sacrament? Does not the officiating clergyman state plainly that "This is the blood and this is the flesh of Christ"? You know he does. Then you drink it and you feel exactly as the heathen does after he has partaken of one of his "heathen feasts." To be honest can you see any difference?

The Bible tells us of forty-seven different names of gods. Are these all one? If so, what a "Dr. Jeckyl and Mr. Hyde" combination they must be! It would require a great many different kinds of draughts to harmonize them.

The heathen is no more an idolater than the Christian is. The images are all on the same principle. It is no more heathen to worship a wood god than a paper one and we have seen many people who think that the Bible is sacred in itself as a book. It is like the clay in the potter's hands "that maketh one vessel unto honor and another unto dishonor." The same paper by the peculiar happenings of the printing office might be a Bible, or an infidel work, or it might even be a "blood and thunder novel."

The fact of the matter is that the heathen worship in exactly the same way that we do. Not a particle different in any way. They are no different in their views on deity than the Christians are. Their idols and the Christian messiah occupy the same positions relatively. It is no different to worship a god through a wooden image from worshipping through a supposedly deific being. Let us stop all this throwing at the heathen and see how we stand ourselves. We are not necessarily obliged to take any specific line of worship but if we do, let us strive to be fair to ourselves and to others. It is unjust to misrepresent them in order to try to build ourselves up to a higher point than we were formerly or we suppose ourselves to be at present. The heathen has his gods and they are as honest and as near right as ours are. We are all likely to be mistaken in the god question as we can not know deity in our finite way. The finite can never comprehend the infinite. So we can never do anything but surmise about God and the heathen has the same right that we have to do that and he is as likely to be right as we are.

THE ELMIRA REFORMATORY.

"The continued success of the new method of treatment in the Elmira Reformatory finds most perfect illustration in the fact that at the time of the last report of the managers there were in the third grade but 17 inmates out of a total population of over 1500. The third grade includes those who are not amenable to discipline, but are refractory to a degree that makes them unsuitable to the middle and upper grades.

In former years the third grade numbered from one-sixth to one-fourth of the Reformatory population. The superior methods of treatment and of discipline have so wrought upon those who are held in the prison that the remarkable result shown has been reached.

At the last meeting of the parole court the inmates granted their leave numbered 90. The insane population, which used to run to 80 or 90 in a year, is reduced to an average of 15, while in material equipment the prison has been improved to a degree that that has brought it up from the point of view of a sanitarium to the very highest standard of safety and of health.

Other material improvements have been made which it is unnecessary to speak of here, but the main point is that the men themselves are plainly benefitted by the cessation of the practice of physical punishment in vogue when paddling was the favorite system of the Reformatory management. This proves that The News is abundantly justified in its plea for humane methods."—Buffalo News.

The above is from an editorial in one of the principal papers in Buffalo, and one that worked very hard to influence public opinion to a point where it was ready to demand an investigation of the methods in vogue in the Reformatory.

That it may be understood what the Reformatory stands for, it is proper to explain that the methods of indeterminate sentences are in vogue there. A criminal is sent there for a stated time, but that time and punishment is tempered by the actions of the individual. If he chooses to behave himself, he may become one of a different class and each one is graded according to his every act. Good behavior is certain to bring its results and bad behavior degrades the person by giving him demerit marks. Those who attain a certain standard are permitted to leave the Reformatory under suitable regulations and are assisted in getting something to do to start them on the road to complete reform. After they leave the Reformatory they are compelled to report themselves regularly, and a failure to do so, or the effort to commit any crime will bring them back in short order. In fact, the reformatory methods are calculated to make better citizens out of the criminals we send to the institution.

This is the true position of the spirit of justice. We must protect ourselves against society that does not regard the rights of others. We must deprive a person from his or her liberty when that person is so constituted as not to respect the rights of others.

Our rights as individuals are tempered by the rights of others. We can not do that which is contrary to the rights of others without suffering the evil effects of it ourselves and in the care of criminals we should act in a manner that will impress upon the individual that the punishment is not one of revenge, but is one calculated to make the community secure. When the criminal can be made to see this it will be an easy matter to handle such subjects.

You must use the tools that came to hand and be glad for them, if you want to get things done.—Jacob A. Riis.

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GREENBACK LOGIC.



I HAVE thought some of looking the ground over to see if there was any chance for me to make a Spiritualist of myself, so I looked up some of the mediums to see what the prospects were. Now I do not know what I am. I have listened to the lectures in the Auditorium with a great deal of interest, but so far I am not able to say who I believe or who I don't.

Now honestly tell me what a self-respecting Greenback like myself is going to believe. I heard one man say that the spirit world was lovely; it must have been like the land that was promised to the Israelites by Moses or Moses' God, I don't know which and it don't make any difference for the one who promised it never kept the promise but the land was supposed to be flowing with milk and honey.

Now this was the way this one man went at it to describe the place. I don't know as he said they had any cows there, and I don't think there were any where I went before I reincarnated. But he did say they had everything good to eat and drink. I wonder if that kind of angels without wings like whiskey, and occasionally temper their tobacco with a bottle of beer and a limburger sandwich?

Well, after I listened to the ideas of this man for a time I got tired and I saw two men talking very earnestly about something. You know that as I am a newspaper reporter I am a privileged character and so I went to where they were sitting and listened to them. It began with some kind of an argument and they did not get it settled so far as I know. One of them was my friend J. K. Wilson, and he was trying to convince the other man that when "Death" came he would go to a place where it was not quite so nice as it was supposed to be by the other man. Now who will I believe? Of course the Bible says there was war in heaven; but I did not believe it. But when J. K. Wilson says so, why, it is a different matter. Some day when I can raise a dollar and a quarter I am going to buy that book, "Death," and I am going to see just what J. K. Wilson has to say on that subject.

But I went all around among those mediums and listened to them to see what they had to say. They gave tests and some of them materialized spirits and some wrote on paper or slates and others did one thing and others another, but after all was done and the whole round had been made

I found that I had been converted a dozen times and then had to get converted all over again. I asked a man if that was the way they all did, and he said that the "peculiar configurations of the brain cells, acting in conjunction with certain ganglia, formed centers of pain in the region of the pneumo-gastric nerve—that was enough. I knew that he had just come from Prof. Lockwood's class and that he had gotten the Professor's scientific lectures mixed up with an attack of cholera morbus he had suffered with the night before and was not responsible for it.

But from the disjointed sentences he spoke I wanted to hear Prof. Lockwood speak and so I went to Library Hall and listened. That is the way to make Spiritualists after all. Have a light breakfast, don't do anything to disturb your rest at night, and then go to the class with your note book in hand and you will be ready to learn more Spiritualism than you can get in any other way. Then after you have learned something of the matter, go to some of the mediums and they will show you the phenomena and you will be in a position to receive and understand it.

While I was wandering around I met a man who said that these phenomena were produced by an unconscious mental cerebration. I wanted to ask him who and what cerebrated but it was not my say so and so I kept still. But I found that another had heard his discourse about these unconscious cerebrations and he also wanted to know. So I listened.

"I want to tell you something," this man said. You people are always talking about unconscious action. Now it looks a good deal to me as though there was a lot of nothing that was started from nowhere and finally got to somewhere." Then he told him of a man who went to P. L. O. A. Keeler's seance and while there he received a message from a relative who had been left at home alive and the message came as from the dead. The next morning he got word that this relative was dead. "Now," said this man, "where did this unconscious action start from and how did it get there?" I waited to hear the answer but it went into metaphysical heights that I could not jump to so I came away.

After all I think I am a Spiritualist and that some day I will tell you how I became a full-fledged convert to the knowledge.

A. GREENBACKER.

We may be good and happy without riches.—Dickens.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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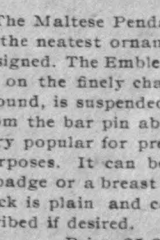


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MALTESE PENDANT



MALTESE WATCH CHARM.



SUNFLOWER BROOCH.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired. Price, \$5.00

FOR SALE BY

The Sunflower Publishing Co.,

Lily Dale, N. Y.

LILY DALE NEWS.

The past week has been one of activity. There has been much doing although the weather has not been very pleasant, being too cold for real comfort under summer conditions. However the cottages are all supplied with stoves and the people can be comfortable under any conditions. At the present writing the prospects are for warmer weather and we will probably be roasting before this paper reaches our readers. One thing, it was not rainy and that is a good feature as the grounds are pleasant and most people coming for a summer visit bring heavy wraps with them as there are many evenings, even when it is the warmest that a heavier wrap is comfortable.

The closing days of Woman's Week were filled with good things that did their part in the grand whole. It is certain that this season in that direction, at least, is far ahead of any former season since the passing away of Mrs. Skidmore, who was the head of the Woman's movement here. The array of visitors certainly proved that the people were interested in what Lily Dale is doing for the Woman's movement, and it brought to us some of the active ones, those taking part being from the veteran Susan B. Anthony, 83 years of age, to a young lady "Woman's Day Police." Then there was the cooperation of the local society and workers in the Woman's movement. This we have not had recently.

One of the vacant spots is the "Philosopher's Corner." It has been the custom for several years for a party, headed by A. B. Richmond, to meet there and discuss all obtuse questions and many an investigator has carried his knotty problems to the sages who have congregated there. The genial countenance of Mr. Richmond is lacking at that place and although his colleagues meet there in discussion, their chief is not there and they miss him. We are continually asked "Where is A. B. Richmond?" and then "How is he?" Mr. Richmond has moved from his home for so many years in Meadville, Pa., to Pittsburgh, and our Pittsburgh friends can find him at 25 Alpha Terrace. He is getting along in years and his health has not been of the best for some time; but we hope another season will see him in his old seat of honor in the "Philosopher's Corner."

Col. Van Horn seems to be the center of attraction in the Corner this season. He has had a wide experience and it is given freely for the benefit of all who wish to listen—and quite a few congregate on the Corner when the weather is pleasant and talk over the latest thing in phenomena and philosophy. The slates are examined and discussed; the latest test is handled to see if it is "unconscious mental cerebration" or an "emanation of divinity." Mason's idea that we all are Gods in ourselves is pulled to pieces and built up again while reincarnation and present and future punishment receives its share of attention. Taking it all in all the Corner is one of the most interesting spots on the grounds.

Some of our speakers are quite shocking—to some. The radical utterances and strong statements are not compatible with the ideas of the more conservative and we listen with amusement at the way it first strikes them. When Mr. Mason said that the thing he admired most in the Galilean was "his supreme egotism," it shocked the greater proportion of his auditors, even those who did not accept any of the messianic ideas. When he explained that he meant by that the confidence he had in himself, the pews settled down with a sigh of relief. A shock is sometimes good for the system and it will start a line of thought in many cases that could not be started in any other way.

Every line of thought has been represented from the person who thinks he is nothing to the person who thinks he is "the whole thing." All kinds of thoughts—sublime and ridiculous—good, bad and indifferent, are listened to with resignation and then are picked to pieces so that their own nearest relatives would not recognize them.

The great diversity of opinion is astonishing to one who has never been out in the wide world of thought and witnessed its gyrations. It opens every avenue. Some of them are calculated to make people better

—and some the writer thinks will be certain to make people worse—and so the world moves on.

The lines of thought can only be measured by their effect upon the people as a whole. When they do good to one, they may injure a community. They will not do the great good that they are supposed to in the case of the majority of the people and it is for this reason that the student of new fads and foibles should weigh and measure very carefully before he or she rushes before the people. Because an idea happens to strike you and offers a chance to give you a little for teaching it, it should be weighed thoroughly and the effect upon the community considered. With an erroneous premise, based on a wrong assumption, even though it may appear the most tenable to the person who propagates it, there is danger to the people of the country as a whole. A statement that may be made from the platform or in conversation, taken fully and literally, may be exceedingly injurious. So we must not do without first weighing.

The speakers of the past week have been as varied in their ideas as it is possible to conceive. It has gone from the Religion of Jesus to the scientific ideas of Prof. Lockwood. Anna Shaw's lecture of Sunday last gave satisfaction to the numbers of visitors of the day, while hardly radical enough for the people who come here for the more defined free thought topics and ideas. Labor Day did not elicit any special enthusiasm. It was impossible to secure any of the great labor leaders for the day and it passed with no special demonstration further than that which marks every day. The morning was devoted as usual to a conference and in the afternoon Francis Edgar Mason delivered an address. We have an abstract of it which will be published soon. He dealt with the theories rather than with the practical side of the matter, but gave some good thoughts on the money question. One line that caused quite a little comment was the idea that no one should work unless he wanted to. His idea is that there will always be enough people who want to keep the world moving.

Chairman Brooks delivered one of his characteristic lectures Thursday afternoon and Prof. Lockwood began his series of lectures and classes on the 14th. Saturday the 15th Chas. Brodie Patterson, editor of *Mind* spoke on "Dominion and Power," and Sunday Prof. Lockwood and Mr. Patterson supplied the platform.

The entertainment features of the season are of a high order and are fairly well attended. Alice D. Le Plongeon has delivered several lectures dealing with her discoveries in the wilds of America, illustrated by stereopticon views. Among the most successful of the entertainments were those by Donald McLaren and Norah Lamison, and Miss Clara Clark assisted by Mrs. Frye and Mr. G. E. Jones.

The coming week is filled with good things. Canadian Day will be Wednesday and our Canadian friends will be in full charge of the exercises. Miss Albarus of Toronto will be chairman and Dr. Austin speaker. W. F. Jamieson and George H. Brooks will be the speakers with Prof. Lockwood booked for one lecture on the rostrum and a class lecture in the Library Hall every morning. These lectures will be free, but anyone who feels so disposed may contribute towards the expenses of same.

CANAL DAY.

The 22nd, Saturday, has been selected as Canal Day. There is a project to place New York State in line to continue its supremacy as the Empire State and to do so many of the people think it necessary to have a canal capable of carrying the produce of the west across our State with out paying so high a tribute to the railroads. It is a fact that the rates are lower in summer and higher in winter along the route of the Erie Canal. What the effect of the 1000 ton barge canal would be on these rates is clearly defined by this fact.

The program of the day will be a symposium in the morning consisting of twenty minute speeches. The chairman will be Ernest Cawcroft, of Jamestown. Daniel F. Toomey, of the Dunkirk Herald will speak of the benefits to be derived by Dunkirk and the northern part of the county from the proposed canal.

Benjamin S. Dean of Jamestown will speak for the laboring element interested in an enlarged canal and Willis E. Tennant of Mayville will tell of the benefits which would come

to the county as a whole.

In the afternoon a meeting will be held at 2.30. W. H. Bach, of THE SUNFLOWER, will be chairman. The speaker of the day will be State Senator Henry W. Hill of Buffalo.

It is hoped that there will be a large attendance at this series of meetings. It is a foregone conclusion that in the course of time a large canal must connect Lake Erie and the Atlantic. New York State should take the initiative by this barge canal and be in when that day comes. A thorough investigation will help anyone to understand any question.

A very pleasant letter received by N. H. Eddy from Mr. and Mrs. VanBuskirk of Pasadena, Calif., states that they are located and have a nice home, and are well pleased with the change from their former home at Buffalo and Lily Dale. They also state that Mr. VanBuskirk's health has been much better than it has been during his residence here.

Lily Dale people and visitors to the camp will remember Mr. and Mrs. VanBuskirk and the interest they took in the Lyceum, also their mother who acted as chairlady at the Forest Temple. They desired to be remembered to their friends in Lily Dale and Buffalo.

Two dances have been held at the Lily Dale Park Pavilion the past week and were well attended. The dances in the Auditorium have never been better attended than they have been this season. Saturday evening the train from Dunkirk unloaded a number of dancers while the special was crowded with visitors for the evening. The floor was filled too full for comfortable dancing.

Sunday morning dawned bright and clear. It had sprinkled in the night just enough to lay the dust and the trains were packed with people. About 1,000 people paid admission at the gate besides those already on the ground.

Prof. Lockwood was the speaker in the morning and Chas. Brodie Patterson in the afternoon. The afternoon lecture was followed by tests by F. Corden White. The evening was devoted to a "concert" in the Auditorium, in which a number took part. It was well attended and the hearty rounds of applause showed the appreciation of the audience.

A peculiar incident took place at the Forest Temple Sunday morning. W. H. Thompson of Dunkirk, found just before he reached the meeting place that he had lost a dollar. He had no idea what had become of it and so took his place thinking it was gone. While the meeting was in progress a power of some kind took him and walked him back to a point near the Association barn and he walked directly to a certain point and stooped down and picked up his dollar. What did it?

THE COTTAGE ON THE HILL.

REFERRING TO THE MAYER COTTAGE NEAR FOREST TEMPLE.

Our cottage on the hill-top
'Tis a home of peaceful love,
Where forest trees and creeping vines
Tower o'er the roof above.

The song-birds chant their matins
When the eastern orb is seen,
The trellis sends out perfume,
With the rose, our flower queen.

The tranquil lakes sleep 'neath the hill,
Where swain and sweetheart sail,
While truth is taught 'neath great oak trees—
'Tis a sight the angels hail.

The hill surround in verdure green,
A rustic home goodly fair,
With rustic home and teeming fields,
'Tis a sight we long to share.

There light and truth go hand in hand
To cheer the poor faint soul,
While groping over earthly sphere
We sight the longed for goal.

Our City of Light, sweet Lily Dale,
'Tis a name our heart entrills,
With loved ones waiting neath the oaks,
In the cottage on the hill.

—J. Frazier Willits.

BUFFALO & LILY DALE EXCURSIONS.

During July and August the Lake Shore Railroad will run Excursions each Sunday between Buffalo and Lily Dale at \$1.00 for the round trip. Train leaves Exchange Street Station, Buffalo, at 9 a. m., reaching Lily Dale at 10:37, in time for the morning meeting. Returning, leaves Lily Dale at 6:45 p. m.

ASTROLOGY.

Planetary Influence, or Co-Relation of Planets and People.

N. H. EDDY.

Astrology is the science of the stars or the influence of the celestial bodies upon the earth and its inhabitants. That there are immutable laws, in nature, no one of common sense will deny. Principles are laws.

Equally self-evident must be the fact that such natural law is administered through some agency or instruments that obey the attractive or repulsive forces that dominate them.

Planets and people are the parts of the universal whole in the laboratory of nature. Science of the planets demonstrates the fact that they do rule the conditions affecting the lives of human beings as well as those things pertaining to animal and vegetable life.

The position of the planets at date of birth determines in a large degree the temperament, moral, social and spiritual tendencies of human lives as well as success or failure in the same.

Our solar system is a great magnetic machine. Action and reaction are the results of its vibratory forces.

Our earth is but a small part in the great revolution of nature's forces. The earth moves around on its axis once in every twenty-four hours and so does each of the planets have their motion and revolution and by observation it has been learned that each planet in and through its vibratory force has a nature and influence.

Our earth affects by its vibrations, other planets, and they in return affect the earth, its products and the lives of individuals, who, through the laws of cause and effect are brought into this sphere of existence, and each one is stamped at birth with the magnetic and electric forces that are in action or co-relation by aspect with each other at that period.

These are facts in the law of nature that have been noted and proven by observation, many times, and through the magnetic impress of these forces, the characteristics, traits, tendencies and qualifications of every individual is portrayed. The knowledge of this helps every individual to better understand himself, as well as those with whom he comes in contact during life's experiences. A study into the workings of these universal forces in nature helps every one to come a little closer in touch with them, for nature is law, and law is God; and each individual, male or female, that comes into existence is a part of God, or, in other words, a divine spark of the universal whole.

Buffalo, N. Y.

MRS. IDA HILTON,

Test and Flower Medium,

Will be pleased to meet her friends at

No. 4 Second St., Lily Dale.

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PROF. A. A. C. PFUHL,

Astrologer and Astro-Phrenologist,
Writes Horoscopes of Future \$5.00, or Horoscope of Past and Future in Detail, \$10.00.

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D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 3	IN EFFECT, JUNE 14, 1902.	No. 2	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7:00	5:00	Lv. Dunkirk	9:30	6:00
7:10	5:10	Lv. Fredonia	9:42	6:12
7:14	5:14	Lv. Laona	9:58	6:18
7:34	5:38	Lv. Lily Dale	10:02	6:22
7:38	5:42	Lv. Casadaga	10:08	6:28
7:45	5:49	Lv. Moores	10:14	6:34
7:53	5:57	Lv. Sinclairville	10:24	6:44
8:04	6:06	Lv. Gerry	10:34	6:54
8:12	6:16	Lv. Falconer	10:44	7:04
8:45	6:44	Lv. Jamestown	10:54	7:14
8:19	6:21	Lv. Falconer Junct.	11:04	7:24
9:10	7:07	Lv. Warren	11:14	7:34
10:25	8:25	Lv. Titusville	11:24	7:44
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.

*Daily.

*Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20.

For return see number 2 above.

SPECIAL SUNDAY EXCURSIONS.

Will be run from July 5 to September 13, leaving Dunkirk 9:00 a. m., Lily Dale 9:37, arriving at Falconer, 10:17. Returning Leave Falconer 5:05, Lily Dale, 5:45, arrive at Dunkirk 6:10.

Also from July 5 to September 6, leaving Falconer 10:35, Lily Dale, 11:20, arrive at Dunkirk, 11:55. Returning Leave Dunkirk at 1 p. m., Lily Dale, 1:34 arrive at Falconer, 2:10.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. R. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

F. Corden White,

Trance, Test and

Business Medium.

Readings by Mail, \$1 and 3 Stamps.

Permanent Address, Lily Dale, N. Y.

Ladies and Gentlemen

coming to Lily Dale

CAN FIND ALL KINDS OF

FURNISHING GOODS,

DRY GOODS, NOTIONS, Etc.,

AT MISS E. KEENAN'S,

No. 10 Fourth Street.

Mrs. Anna Louise Frye

will open a Music Kindergarten at Fair View Cottage July 13th with class lessons Monday Wednesday and Saturday. Mrs. Frye will teach the "Willard System" which requires no piano or practice and advances pupils with wonderful rapidity. The "Willard System" has been used in several of our leading cities and given universal satisfaction, as it affords a great opportunity for children to gain an excellent foundation for the study of music. Terms, twenty lessons \$6.00, including instruction book and manuscript.

Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

Cottages For Rent.

If you want to rent, buy or sell a cottage on the Camp Grounds, address with stamp.

Mrs. Nellie Warren.

Lily Dale, N. Y.

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Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

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We will hold Phenomenal Seances all in the light Wednesday and Saturday evenings.

Were You Born Under a Lucky Star?

Send sex, time and place of birth (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

S. J. RICHARDSON,

One of the Most

SUCCESSFUL HEALERS OF THE AGE

Is now located at his

new home,

10 Melrose Park, Lily Dale, N. Y.

Magnetized Flannel Sent by Mail.

HAVING SECURED THE

Livery, Dray and

Boating Privilege

I take pleasure in informing visitors that they can secure first class livery rigs, or have their own teams properly cared for at the Association Barn.

Will meet all trains with dray and deliver baggage promptly.

A Nice Line of Safe Boats.

S. J. RICHARDSON.

METAPHYSICAL.

Conducted by EVIE P. BACH.

HELPFUL FRIENDS.

How bright, sweet faces aid us
Along our upward climb;
Their language surely prophesies
A holier, happier time.

These cheerful souls, I sometimes
think,
Are angels in disguise;
They seem so robed in holiness,
That God looks through their eyes.

They never say an unkind word,
Nor think an unkind thought;
But see the good in everything
And treat the bad as naught.

They do not wait a far-off time
For happiness and heaven,
But heaven, with them, is here and
now,
And love is freely given.

O soul so pure, you little know
How great the good you do—
A word, a smile, the overflow
Of great hearts, clean and true.

You're clad in immortality;
There'll be no severed tie;
When all is good and pure and true,
There's nothing left to die.

—Clara Chohran.

KNOWLEDGE.

For lack of knowledge my people
are destroyed.—Hosea iv, 6.

Nothing is impossible to the man
who has looked into the face of the
Real and recognized himself. To
distinguish that which is from that
which seems to be is a gladder mir-
acle than any performed by Jesus
Christ, because it is a permanent
blessing, an everlasting, transcendent
transfiguration.

Realization of the Real is the only
knowledge that has any staying
power. Everything else is subject
to change and is consequently not of
the slightest permanent value. Book-
knowledge never yet saved a soul
from suffering. On the contrary,
it has undoubtedly added to the sum
total of human misery. The culti-
vation and exaltation of the intellect
has not so far in the history of the
race, led to mental victory or spiri-
tual power. The intellect deals with
objective phenomena, with the things
that are seen and heard and bartered
and sold. It concerns itself with
bloody history, human nature hashed
and rehashed into fiction and sen-
suous verse. The world prides itself
upon its libraries, but where is the
book that can impart health, happi-
ness and longevity to the reader?
The thrill which sets the nerves
a-quake is short-lived, and even the
high note of discriptive virtue or
sublime courage is not vital enough,
to produce an echo.—Eleanor Kirk.

WHY WE GROW OLD.

If at thirty or thirty-five you ex-
pect to be an old man or woman at
fifty-five, you will be one, because
the mind makes the material cor-
respondent of whatever it sets
itself permanently about. Any per-
son continually in fear of something
will bear the marks of such fear
graven in his or her face. If you
look forward to such decay of the
body as a thing that must be, it will
come. People who keep young in
their minds show it in their bodies.
Three-fourths of our people look the
old man or old woman at sixty
because they have always received
it as an inevitable necessity, from
which there is no possible escape—
that they must be on the downward
side of life at that age. It is to them
a "law of nature." It is for them
only the law of ignorance. There
are still a great many laws "of
nature" of which we know little or
nothing. To say "impossible" to
the idea that people cannot live
longer than the present average of
life, and at the same time be strong
and healthy at a "great age" is to
put ourselves in the long catalogue
of past dunces who said it was im-
possible for steam to propel cars and
ships, or for electricity to carry news.
Every generation finds some new
power in Nature, and not all of Na-
ture's unrecognized powers are con-
fined to the propelling of machinery.
It is a great aid to the preservation

of youth and vigor to be able to sit
still and keep still in mind as well as
body when there is really nothing
to do, because in such condition
mind and body are recuperating and
filling up with new force. The body
is not fed with material food alone.
There are other elements now little
recognized, which act upon and give
it strength, and the grand source and
means for receiving these lie partly
in that mental and physical quietude
of mind which acts only when it has
full power to act. If, then, wisdom
guides action either by brain or hand,
a great deal more is accomplished,
and a balance of life's forces is kept
in reserve.

In this age of rush, hurry and tumb-
ling over each other, thousands
imagine it is necessary for them to be
doing something all one's waking
(or, we will say, business) hours to
attain success. Leisure is almost a
sin. This is a great mistake. Thou-
sands on thousands are doing all the
time. What does their "doing"
amount to? A pittance, a bare sub-
sistence; and why? Because there
is no discretion as to what the persons
force is put upon. One woman wears
her body out at forty polishing stoves
scrubbing tinware, and in hundreds
of little jobs. Her mind is all ab-
sorbed in these little details. An-
other one sits quietly and an idea
comes to her whereby all this work
may be accomplished without any
physical effort on her part, and by
those who can do nothing else. She
is the more likely to preserve her
health and vigor. Health and vigor
are the belongings of a relatively per-
fect maturity, and that is even more
attractive than what is termed youth.

It is this habit of mind which
keeps people perpetually swinging
their legs and feet or beating tattoos
with their finger nails. All this is
useless outlay of force, as much as
sawing wood. To sit still and center
yourself on what is going on, or if you
can, when there is nothing to do,
think as nearly nothing as you can,
doze or go into a waking dream, is to
store up strength for future use, be
that effort mental or physical.—
Prentice Mulford.

DO IT NOW.

You will notice on the desk of
every successful business man, and
others who have an inclination to be
successful, the above words, "Do it
Now," motto. It is an excellent
suggestion to one who is in the habit
of always putting off until to-morrow
"Mañana" is the Spanish word for
to-morrow, and the Spanish ambition
manner of conducting business and
the general appearance of the coun-
try, especially in Mexico is lived up
to most thoroughly.

In addition to the terse little sen-
tence, "Do It Now" might be added
another little phrase, which, from its
various applications, has become
more or less slang, but is it business
just the same and applies to many
employees, and that is, "get busy!"

There should be a time for every-
thing, work, study, rest, play, what-
ever it may be. Get at it at once and
finish it at once and finish it thor-
oughly; then do the next thing,
without wasting any time between.
Make a program the night before for
the following day and live up to it as
completely as possible. It will aston-
ish you to see the vast amount of
work that can be accomplished.
Remember the old song of the "Wa-
ter Mill" "The Mill will never grind
with the water that has passed." The
minutes that are wasted we can
never have again.

There is never a thing remembered so
As a word with kindness fraught;
And there's never a sky with so
bright a glow

As the sky that you made with
thought.
There is never a purse of gold can buy
A happiness so rare,
As the truths of life that about you
lie,
If you try to see them there.

And it isn't alone in the great of mind
And it isn't in cult or creed,
But it's deep in the heart of all hu-
mankind.

In noble thought and deed,
—Harry T. Fee, in Unity.

PIGS OR PEOPLE

A Few Episodes In the
Daily Life of Kate Sharp

I, KATE SHARP, am of those who
float and feed among the restau-
rants of a large city and travel
to and fro upon trolley cars.
Yesterday morning I slipped into one
of the public eating places for my
modest coffee and roll. I am not proud,
but I do appreciate good table manners.
A well dressed man sat opposite me
at the restaurant table and engaged in
the feeding process. He looked as
though he thought he was a gentle-
man. Well, having finished, he drew
out of his waistcoat pocket a quill
toothpick. Many and many a month
no doubt that same tool had done duty.
He proceeded to use it in the most
glaring manner, clicking with his
tongue meanwhile, I sitting there a
dumb, suffering victim. After he had
concluded the above delicate and pleas-
ing operation, then—heaven save us!—
he deliberately wiped the demonish
toothpick upon the restaurant napkin,
rubbing and polishing it carefully. Do
you wonder that I felt queasy?

Next meal was dinner at another
great public feeding ground. Kate took
her modest place this time at a table
where only women sat. Surely now,
she thought, among "females of my
own sex" I shall not be made queasy.

Near her was a well dressed young
lady who plainly thought herself some-
body, for she crittised to her friend
with withering scorn an old lady who
asked for a "dish" of strawberries in-
stead of using the up to date word
"plate." Then my young lady who
thought herself somebody calmly pick-
ed up from her own plate with her
fingers food which well bred persons
always handle with a fork and ate it
thus, actually licking her fingers after-
ward as a dog licks his paws. But
"worse remains behind." A jar of
chopped pickle was upon the table. The
girl who thought she was somebody
shoveled out a spoonful of that pickle
into the palm of her hand and in the
sight of gods and men deliberately
picked it up between the thumb and
forefinger of the other hand and thus
conveyed it, monkey-like, to her mouth,
again licking her fingers afterward.
At this stage Kate left.

She entered a trolley car. It was
crowded, and a fat young woman
squeezed in beside her. It was a sizz-
ling hot day and the fat young woman
had been shopping many hours. That
she was stout had not helped her
appearance. Her hair was tousled, her
hairpins were half tumbling out. Her
face would have been a pretty one on
a well groomed, tidy woman. Now it
was covered with dust and perspira-
tion, naturally, and the young woman's
hands were still worse.

The stout young woman put up her
hands and arranged that hair, sticking
the pins in. Then she picked her teeth
with a pin awhile. Then she unrolled
an orange from a paper, throwing the
paper upon the floor. Next, with her
fingers that were not clean and her
nails that were black, before all the
folk, that fat girl gouged and clawed
the peel off that orange, then tore the
orange itself into uncouth junk and
refreshed herself therewith, the fingers
leaving their trace upon them. She
did not throw the fragments of peel
openly upon the car floor, but, with
the slyness of a woman, tucked them
down beside her under the seat, where
they would be difficult for the car
cleaner to get at. Her own cat would
have eaten more daintily.

Opposite the fat young woman was a
family party. The children devoured
peanuts and scattered the shells all
about them till the floor was a sight to
behold. To add to the decorative effect,
their father spat tobacco upon the
floor. It was a handsome, expensively
finished car, with polished maple wood-
work and beautifully woven reed seats.

In the evening Kate Sharp went to an
entertainment given by a German lit-
erary society. The only American on
the programme was a professor in one
of the leading universities of the
United States. He gave his address
from the elevated platform, then sat
down and, there above the heads of his
audience, crossed his legs and tilted
his chair far back, leaving only the bot-
tom of the chair and the under part of
his lower limbs fronting his audience.
Is one surprised that they stared,
nudged one another and whispered?
O my country, of thee I sing! Are
we pigs or people?

KATE SHARP.

I wonder why American college girls
do not take to special scientific study.
They have more opportunity and
greater advantages than any other
women, yet so far they seem content
with achieving a high standing in scholar-
ship, the mere committing to memory
what other people learned before them
without making original research for
themselves. That is what the true
lover of science does in any depart-
ment. It is not to the credit of Ameri-
can women that the greatest mathe-
matician of their sex, Mary Somerville,
was British; that the woman chemist
who has shown herself to possess one
of the great brains of her century,
Mme. Curie, is a Polish woman resi-
dent in Paris. What are our women
students about in the United States?

Do You Need Spectacles?

If so try Poole's Perfected Melted Pebble Lens and
his Clairvoyant method of fitting the eyes. Please
write for illustrated circulars, showing styles and prices,
also full instruction how to obtain a perfect fit by mail.

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Send three two-cent stamps, lock
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symptom, and your disease will be
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MRS. DR. DOBSON-BARKER,
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THE MAPLEWOOD.

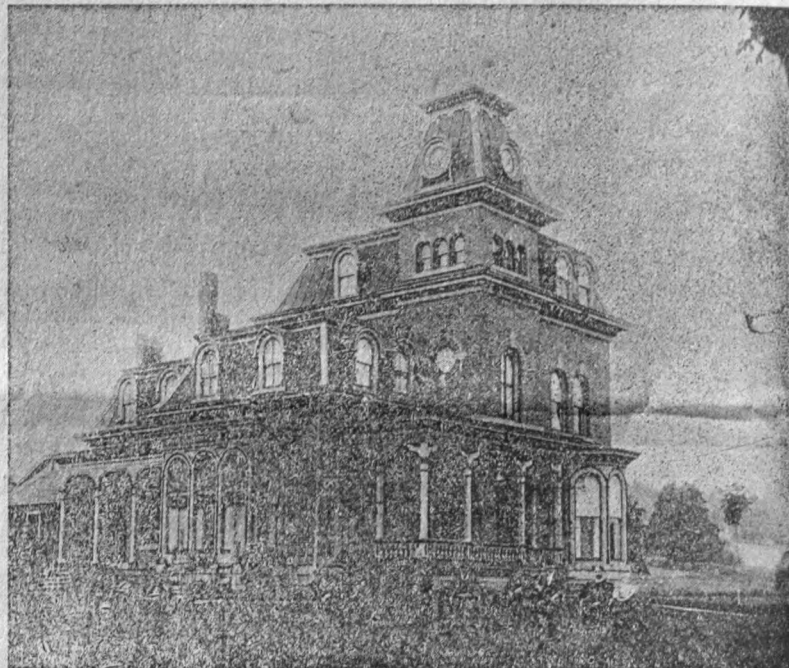


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New Management.

The Maplewood, (formerly the Grand Hotel) will be opened to the public July 1. Having been
thoroughly overhauled and put into first class condition, it will be better prepared than ever be-
fore to give ENTIRE SATISFACTION to its guests.
If good meals, obliging assistants, and a desire to please will win, you will make no mistake if
you stop at the Maplewood.
For information and reservation of rooms, address,

LEO MANGER, Proprietor,

Lily Dale, N. Y.

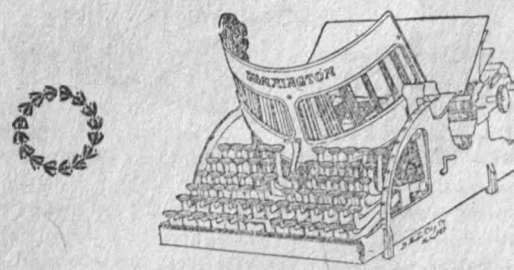


THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will
be sold. It consists of the property known as the Todd House, or Lily
Dale Sanitarium, including a large brick house, frame barn, twenty-
three acres of land, with rose bushes and other shrubbery, apple, pear
and plum trees; running spring water piped to all floors of the house;
modern conveniences. Has about thirty rods of lake frontage and over-
looks the Assembly Grounds and three of the lakes. Is about forty
rods from the Assembly entrance. Will be sold with all or part of the
land. For particulars, address

H. F. TODD, Lily Dale, N. Y.

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We are now offering a limited amount of stock to invest-
ors at the par value of one dollar. As soon as we have sold
enough to complete equipment, manufacture, advertise and
sell our machine, no more will be offered at any price.

We want a few good men for active official positions,
who will invest with us.

If you wish to make a Choice Investment with good pros-
pects of 40 to 60 per cent profit, carrying with it first
right and preference to a good position, write us for pros-
pectus.

Capital Stock, \$1,500,000.

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UNIVERSAL PRINCIPLES.

An Abstract of a Lecture Delivered at the City of Light Assembly by Rev. Francis Edgar Mason, Pastor of the Church of Individual Dominion, Brooklyn, N. Y.

Each individual is just what he thinks he is because he is the one who thinks it, since no one does his thinking but himself.

Nature has fundamentally equipped every one with all the elements, attributes and requisites of perfection; if not, perfection is a misnomer, and can never be attained.

One great law prevades this universe—the stability of species—like produces like. Paul understood the law when he said, "Whatever a man soweth, that shall he reap." Jesus understood this principle when He interrogatorily said, "Do men gather grapes from thorns and figs of thistles?" Now if like produces like, a material, human and mortal estimation of man produces a correspondingly condition in man's environment, for the outward mould is the crystallized aspect of the inward. Each individual, therefore, lives, moves, and has his being in an environment that proceeds from himself.

There is but one legitimate standard of life and being—the spiritual. If we find two concepts of life, one must be abnormal.

From time immemorial we have called man a finite and mortal creature, and ever since have been compelled to deal with mortal and finite conditions. If we could use to the fact of the divinity of man, we would embody the elements and attributes now erroneously ascribed to a myth in the sky, called God. It is man who endows God. All the attributes and qualifications by which a god is dedicated in man's own mind, arise in man's own mind and are elements, forces and functions of man's own being, only in his ignorance he ascribes them to an unknown being in the unknown realms of nowhere.

The secret of a harmonious life is to give embodied expression to God so that He no longer remains a myth, but becomes an actual man on earth. This was the philosophy of the Galilean. He identified Himself with God. "I and the father are one." He said. He was the vindication of man on a spiritual basis and we gain His position of achievement in proportion as we alike concede to ourselves the divine powers, privileges and prerogatives.

It is too absurd to be ridiculous to assume the existence of a specific diety. Nature is no respecter of persons, and the being we call God is merely Nature's greatly supreme standard of individuality, to which all are eligible, when qualified to occupy it.

The Christian church defames man by calling him a "worm of the dust." It can never redeem him upon this basis any more than an artist could paint a picture of Jesus Christ when he had Judas in his mind. The church seems to hold that the sanity of God can be upheld only through the idocy of man; that man must be kept down that God may maintain His eternal supremacy.

Every law and principle of this universe is uniformly operative. The allied spiritual principles can be operated today as well as hereafter. All that is requisite is proper mental affinity with the law. It is absurd to suppose that the divine laws operate only after we are dead. The kingdom of heaven is in the sky purely because we are too ignorant to produce it on earth. No one hopes for anything he is able to produce, therefore hopes are indicative of our ignorance. God is always some other being than myself because we are too negative to embody him.

Nature does not interpret man. She leaves the identity of man with himself. Nature merely clothes man up to his mental capacity. If a man

concludes that he is a barbarian, Nature clothes him to this standard. If a man assumes the role of a Christ, he finds in the great infinite nature sufficient to demonstrate this type of individuality. The individual elects, nature fulfills.

The fact that we find ourselves here makes us heirs to use the infinite resources of nature. There are no specific beings and no private domains in the vast cosmos. Each can get out of the universe all that he is capable of grasping, even to the full embodiment of all the alleged deific powers and attributes. Any law that would operate for a God would operate for man.

Thoughts make things; that is the visible world is the crystallized aspect of the inner—the mental. Nine tenths of the people, nine tenths of the time, talk of discord, disease and death, and consequently those phenomena make up nine tenths of our environment. If we would learn to talk along optimistic lines we would soon find an environment of good phenomena. Paul says, "Be ye transfigured by the renewing of your mind, so that you can prove those things that are good, perfect, and acceptable." But we have been proving things that are neither good, perfect or acceptable, we have been obliged to put up with them because we were too ignorant to produce anything else. What we need is a new conception of life—a spiritual one. We should stop calling ourselves weak, old, poor and discordant, and should push forward toward the mark of the high calling by calling ourselves strong, young, affluent and perfect. This gets us into the divine vibrations and they make for harmonious surroundings in the life of the individual.

We have tried to define man through materialism, evolution, ecclesiasticism and metaphysics, but have made a dismal failure, for man is still conspicuous for what he does not know. There is but one valid interpretation of man and that is that he is a fundamentally perfect being and potentially the Christ, and the realization of this will eliminate all that is incompatible therewith. There is no other rational view, for the simple reason that it is impossible to predicate a perfect being from an imperfect premise. Unless we start with man as a perfect being, we shall end with an imperfect creature.

N. Y. State Spiritualists Association.

Arrangements are now completed whereby Mrs. Tillie U. Reynolds and Mrs. R. W. Barton are to act as missionaries and organizers in the State of New York, commencing their labors September 1, and we desire that persons in all parts of the State who wish to have one or more meetings held in their localities will correspond either directly with them or with the president of the State Association.

We desire to come among you in a spirit of helpfulness, and trust we may receive the hearty support and cooperation of the Spiritualists of every locality. First of all write to us and tell us what you would like to have done. An early response from all parts of the State will enable us to so lay out our work as to economize time and expense and thus accomplish larger results. Let us hear from every town and hamlet over the State, at an early date.

Address either of the State Missionaries, Mrs. Tillie U. Reynolds, 137 Congress street, Troy, N. Y., or Mrs. R. W. Barton, 307 Center street, Williamsport, Penn., or H. W. Richardson, President N. Y. State Spiritualist Association, East Aurora, N. Y. 125-130*

Have you something to do tomorrow? Do it today.—Benjamin Franklin.

The universe is a moral depository, and we draw interest on every moral act we deposit.

A HISTORIC SCHOOL.

It Was Established at Dorchester, Mass., in 1639.

The first public school in America to be supported by direct taxation "upon the inhabitants of a town" was established at Dorchester, Mass., in May, 1639.

In 1636 David Thompson had settled upon Thompson's Island, off the coast of the colony town, and in 1638 he gave the island to the town on the payment of 12 pence yearly rental. Having transferred the island to the town, the town council met May 20, 1639, and adopted the following order:

It is ordered the 20th day of May, 1639, that there shall be a rent of £20 a year imposed forever on Thompson's Island, to be paid by every person that hath property in said Island, according to the proportion that any such person shall from time to time enjoy and possess there, and this toward the maintenance of a school in Dorchester. This rent of £20 a year to be paid to such schoolmaster as shall undertake to teach English, Latin and other tongues, also writing. The said schoolmaster to be chosen from time to time by the freemen, and it is left to the discretion of the elders and the seven men for the time being whether malds shall be taught with the boys or not. For the levying of this £20 yearly from the particular persons who ought to pay it according to this order it is further ordered that some man shall be appointed by the seven men for the time being to receive this, and on refusal to levy it by distress and not finding distress such person as so refuseth payment shall forfeit the land he hath in propriety in said Island.

Here the first teacher was the Rev. Thomas Waterhouse—Chicago Tribune.

Camera Shows Twins to Be Unlike.

"It is a curiosity of photography that two persons who look alike in the flesh look entirely unlike in a picture," said a photographer. "I saw that peculiarity of the human countenance strangely exemplified in the case of two girls whom I photographed a few weeks ago. The girls were twins. Each was the dead image of the other, and I felt positively uncanny when posing them, for I expected the result to be two pictured faces startlingly alike. But they did not turn out so. The features were the same, to be sure, but in the photographic process the underlying expression had been brought to the fore and had given to each girl an individuality of her own which diminished the resemblance wonderfully."

"I have noticed the same peculiarity in other cases of photographing doubles, although never in so pronounced a degree. In some faces expression counts for much more than feature, even in photography, and, although the cheeks, nose and mouth may be cast in the same mold, the camera gives results widely different."—New York Press.

Thackeray Didn't Wear Spurs.

Thackeray was not a vain man, and he disliked vanity in others and made it the subject of his ridicule and sarcasm.

After long pleading his family induced him to have his portrait painted, and Lawrence, a famous London artist, gladly undertook the task.

Soon after the picture was completed Thackeray chanced to be dining at his club when a pompous officer of the guards stopped beside the table and said:

"Haw, Thackeray, old boy, I hear Lawrence has been painting your portrait."

"So he has," was the response.

"Full length?"

"No; full length portraits are for soldiers, that we may see their spurs. But the other end of the man is the principal thing with authors," said Thackeray.

When Squirrels Were Numerous.

Accounts of early writers show that squirrels must formerly have been amazingly numerous. Godman says that the gray coat was a fearful scourge to colonial farmers and that Pennsylvania paid £8,000 in bounties for their scalps in 1749 alone. This meant the destruction of 640,000 within a comparatively small district. In the early days of western settlement regular hunts were organized by the inhabitants, who would range the woods in two companies from morning till night, vying as to which band should bring home the greatest number of trophies. The quantities thus killed are almost incredible now.

"To the degree in which we are spiritually unfolded, we may penetrate beyond appearance and gain glimpses of the real."

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one the Cassadaga Lakes. The Lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet.

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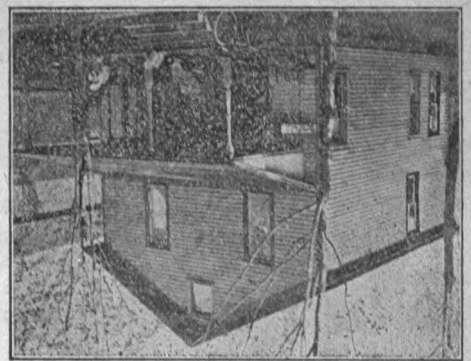
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RATES:—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
tickets, \$2.00; single meals, 25
to 40c.

The - White - Restaurant - and - Bakery

Newly Furnished, Thoroughly Renovated,
Under New Management, will serve

Regular Meals at Reasonable Rates. Lunches at all Hours.

All Kinds of Baked Goods From Our Own
Ovens, Fresh Every Day.
Ice Cream, Ice Cream Soda, Grape Juice,
Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The Iroquois

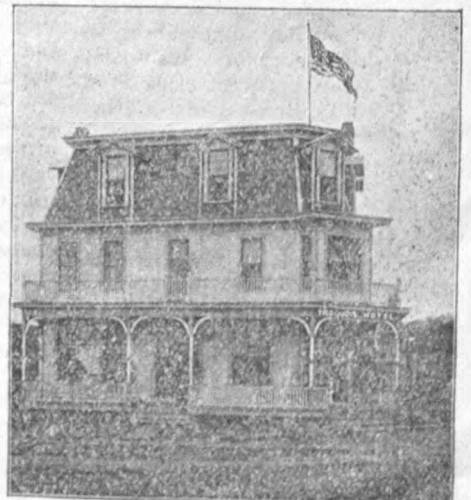
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All Modern Improvements.
Beautifully Situated on the Lake.
One minute walk from the station

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Breakfast and supper 25c,
Dinner 35c; 21 meal tickets
\$5.00; Board and room,
\$7.00 per week and upward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



STUDIES IN HYPNOTISM.

Conducted by Prof. Lewis R. Hillier.

Address all communications pertaining to this department, and send all books on Hypnotism for review, to Lewis R. Hillier, Gloucester, Mass.

THE DELPHIC ORACLE.

With wildly flowing hair,
With foam-flecked lips,
And fiery, flashing eyes,
Forth from the cavern's
Vapor-laden air,
With movements swift
We see the staggering priestess rise.
Cast into a phrensy
Of uncommon height,
This truthful prophecy
She brings to light:

"The stars will live and die,
The earth will onward move;
Each race will pass away,
In eternity's endless groove,
The earth will crumble and decay,
Yet God will ever rule."

"It has been said and proven that we have a sub-conscious mind which never sleeps; that it is always active and takes cognizance of everything going on, even during our natural sleep, and the same I believe is true during the sleep produced by an anæsthetic. What surgeon has not had patients tell him that they knew something about what was going on during the operation, though they could feel nothing. This is particularly true immediately after the operation, when the patient is coming from the anæsthetic, and, like the somnambulist, if the questions are not asked immediately as they are awakened, they forget the facts and they are buried from remembrance.

A case in good somnambulism, under suggestion, on whom I operated for appendicitis under ether as an anæsthetic. A few days after the operation, while treating him by suggestion and he being placed in a somnambulant condition, after a few leading questions he gave me a graphic description of the operation, and mentioned several things which happened and which were said at the time of the operation, of which he would have no knowledge except from the sub-conscious mind.
—Thomas Basset Keyes, M. D., in *Suggester and Thinker*.

Is hypnotism an instrument of the Devil? Is it an agent by which one man can control another's actions for his own benefit?

No, hypnotism is not an instrument of the Devil, neither is it an agent for man's destruction. Hypnotism, like every other bestowed upon man, can be perverted into wrong channels and may create some harm; but its dangers are reduced to the minimum by modern laws. No man could long use hypnotic or mesmeric power for an evil purpose without being brought before the bar of justice.

Hypnotism is a bright beam of light shining out over the world. Its mission in the days to come is to regenerate mankind and produce angelic specimens of humanity.

In hypnotism and mesmerism, branches of that great study, psychology, will be found the explanation of much that seems dark and terrible in human life.

The Woneowoc, Wisconsin Camp.

The Woneowoc, Wis., Camp opened Thursday, August 13th. A first class program has been prepared and everything is in readiness for the meeting. Among the noted workers who will be present and take part in the exercises are Georgia Gladys Cooley, Rev. T. Grafton Owen, Edna Ford-Pierce, Will J. Erwood, Mrs. Catherine McFarlin, Mrs. N. M. Hardy, J. S. Maxwell, President of the Minnesota State Spiritualist Association. Many of the most prominent workers of the Northwest will be present and will aid in making this camp one of the most attractive ones in the country. Among them will be found such sterling workers as Mrs. J. P. Whitwell, Mrs. Asa Talcott, Mrs. John Sauer, Mrs. Manniwell, Mr. and Mrs. Follett, and others.

There is not an inferior worker among the list mentioned above, and in view of that fact, no one will fail to appreciate and enjoy a visit to Woneowoc. Everything has been done for the comfort of the visitors.

There are many advantages derived from a study of hypnotism. We learn how to control ourselves and others, how to banish pain and disease, how to penetrate into and understand the motives and actions of people around us, and we get a love for philosophical study and research into the realms of soul life.

A person who makes a study of hypnotism is bound to improve in speech, neatness of dress, and in many other ways.

We know not what heights of power and dominion man may yet reach. As man progresses in knowledge, he may overcome matter and make it subservient to his regal will.

Truly man has a most wonderful control already. But the time may come when the very stones will be as clay in the hands of the potter.

With a single drop of ink for a mirror, the Egyptian sorcerer undertakes to reveal to any chance comer far-reaching visions of the past.—Adam Bede, page 3. George Eliot.

The strongest minds cannot escape from the hallucinatory suggestions of their dreams.—Hypnotism, by Cocke pages 142-3.

If the hallucinations experienced in sleep in the form of a dream, becomes painful, the dreamer sometimes has power to voluntarily awaken himself. I have awakened myself in this manner many times.

QUESTIONS AND ANSWERS.

Q—How can you cure diseases by hypnotism, and what does that treatment consist of?

A—First you must get the idea well within your grasp that the sub-conscious mind controls all the involuntary functions of the body. The circulation of the blood, respiration, assimilation, digestion, are all controlled by the sub-conscious or subjective mind. Now, bearing this in mind, we necessarily see that to relieve any disorder of the body we must control the subjective mind, and through that, the involuntary functions. Suggestions given in the hypnotic state, when the objective mind is in abeyance, and when the subjective mind is in control of the person, are bound to exert a great influence over the organs to which attention is directed.

Here is the way in which hypnotic treatments are given: The operator converses at length, asking the patient different questions in regard to his ailment, at the same time seeking to establish a trustful state of mind in him. Then the operator places the patient in the hypnotic state by some method which he thinks suitable to the particular belief of the patient. After the patient is fully hypnotized and responsive to suggestion, the operator suggests that the trouble will disappear. These curative suggestions are repeated over and over at each sitting, and the sittings are repeated until the cure is effected. Some troubles give way at the first treatment.

The Northwestern trains furnish splendid facilities for reaching the camp grounds, which are only two blocks from the depot.

Remember the date, August 13 to 31, inclusive, and come and spend the time at one of the most enjoyable campmeetings in the country. Manifestations, both physical and mental, will be presented in harmony with the philosophy. An interesting feature of the camp will be the State Association Day, which will fall on August 20th. Exercises in the interests of organization will be put on. Let every Spiritualist feel that a good time awaits him. Write for your tent now. Programs will be sent to all who may wish them upon receipt of name and address.

GERTRUDE SPOONER, Secy.
Woneowoc, Wis.

Doing good is the only certainly happy action of a man's life.—Sir Philip Sidney.

Subscribe for The Sunflower.

USEFUL THOUGHTS.

PUNISHING THE CHILD.

It Should Be Done In a Calm, Logical Frame of Mind.

Use a little logic in correcting your child.

It is unjust to ignore a child's faults and only occasionally punish them—probably with undue harshness—when they have occurred at an annoying time or when you were in a bad temper. Never give way to temper in correcting a child. Wait until your feelings are calm.

Give the child as few commands as possible, but insist that these be rigidly obeyed. Do not enforce obedience by idle threats, for as the child's intelligence grows it will see that these cannot be kept and will be unmoved by them. The minute the child discovers that the mother does not mean what she says respect and discipline vanish.

If a threat is necessary let it be one which can be carried out immediately. Let punishment follow as closely as possible the offense. It is unwise and unkind to prolong the unhappiness caused by a small fault by suggesting a punishment which must of necessity be deferred. Don't deprive the child of a promised good time next week because of what he has done today. Let him begin next week with a calm mind and a clear conscience.

All punishment should be logical, and the reason for things should be explained to a child as soon as it is old enough to understand.

Always expect a child to be good and show great surprise and disappointment if he fails.

It is very unwise to suggest naughtiness by such remarks as "She is not going to leave her things around again in disorder, is she?" "He won't be a bad boy and slap his little sister again, will he?"

And, above all, remember this—let the punishment be as light as possible and always make the children feel that you are their friend and good adviser instead of their tyrant.

HELEN CLIFTON.

Professor J. W. Jenks of Cornell believes that women are well fitted by nature to become managers of large hotels and suggests that schools of domestic science extend their courses to prepare educated women for the profession.

According to the state factory inspector, there are 17,000 girls in the Pennsylvania mills between the ages of thirteen and sixteen. Of this number approximately 4,000 work at night.

Don't think the time is wasted which you spend in acquiring a graceful gait, for it exercises both a subtle and a mighty charm.

The best school of good manners is the family gathering, and the basis of good manners is courtesy.

A "Stick" Toothbrush.

My mother, says a woman correspondent of Medical Talk, had five children, and as soon as we shed our teeth she made each one of us get a "stick" toothbrush (a broken off piece of black gum limb) and brush our teeth every night after supper. We used no tooth powder of any kind. I am the oldest of the five children. I am thirty years old. We kept up this nightly tooth brushing. No one of us has ever had the toothache. Only one of us ever had to have a dentist even to examine our teeth and that only once. Though we are all married and scattered, the old habit, which is a good habit, still clings to us. I still use a "stick" toothbrush every night. I believe if every mother would have her children follow this rule the dentists would all starve or go out of the business.

Appearances at Home.

Don't say that it doesn't matter how you look around the house, for it does matter a great deal. It matters for the general credit of the establishment, of which the feminine head is the creditable or questionable representative; it matters in its example to the children and to the help; it matters to the husband and father, who usually, if he is half a man, feels a sense of pride in the appearance of his family. It is poor encouragement to him to find confusion and carelessness in dress and waste and destruction running riot about his dwelling. It is one of the important duties of every woman to keep herself and her house in a condition as presentable as possible, considering her circumstances.

Simplicity of Decoration.

Simplicity is the keynote of the hour in decoration. Before this result is achieved in some houses there will have to be a carting away of numbers of objects which do not meet the requirements of simplicity. William Morris, the great advocate of simplicity, said, "Have nothing in your house which you do not know to be useful and believe to be beautiful," and if this becomes an ultimatum, as there are signs of its becoming, there will be a new vocation for women—that of eliminator.

IDEALS OF LIFE.

A Series of Articles Written] Inspiration-ally by Mrs. F. A. Prosser.

Amid the whirl of daily life, time should be taken for the silent communion with self. To the cynical this may sound irrelevant; but, my friends, learn to know that communion with God comes through and by this closer touch with thyself.

In no other way can you reach the infinities of life. When this concentration of your own forces has become a daily habit, then can you hope to grasp the waves of thought sent to you from the great beyond. Then can you hope to awake to the realization of the presence of your spirit friends and come into rapport with their thought. Blessed realization, is it not?

Freedom from all doubt and haunting fear, and the future made clear to you through the experiences of those gone beyond the veil 'twixt this and the spirit realms.

Then again can you profit by the same experiences and escape many a snare and hindrance to your development or unfoldment.

We come not to persecute you, but to bless, to enlighten, and make clear to you the path which leads to true righteousness. Let the scoffer scoff; time will reveal unto you and to them the folly of their ways and show them wherein they exhibited their ignorance.

Great revolutions, of whatever nature, are marked by much dissension and the time is not yet come when the minds of men can accept new theories, even when thoroughly demonstrated, without the smile of derision and sneering dissension. These things should not influence you to cease your inquiry into nature's revealed or unrevealed laws. All things are for your solution and you rob yourself when you come short of doing all you can toward unraveling every mystery. How much progress would have been made, think you, if all had allowed themselves to be governed by set rules of those old days? and what would have been the present status of the intellects of the people of the earth?

The regulars, or orthodox cult, hiss at all things contrary to their established theories. Cries of the devil's work is a favorite mode of warfare and the unwary quake with an exceeding great fear of eternal damnation, and of all the damnable doctrines yet devised that is the most devilish.

Strong words? Yes, but the occasion demands it; for millions are yet in the toils of the old superstitions and strenuous efforts must be made to relieve the minds of men of those crude ideas which have been matured so many years ago. Some cling to the old time theories for fear of the general dissolution of all moral standards, should old religious dogmas be forsaken.

Relieve yourselves of all such fear. While the angel hosts are coming teaching the power of love to right all wrongs and counseling concerning the influences on the spirit of certain forms of procedure, the march towards higher ideals and purer morals may confidently be expected.

Constantly in ever-varying types of humanity are the laws of evolution being worked out and by degrees, at times more marked than others, are the human needs being marked out and requisite improvements wrought. Thus perfecting the plan of eternal progression.

From the present comparatively crude understanding will be evolved a grander development of mind than can be measured. And not along mental and spiritual development undreamed of only, but temporal and material improvement as well.

This much desired condition will be much more rapidly attained when men cease to sin, thinking to lay their burdens on the Lord and find solace and redemption there.

To live hourly in the light of love to all and evil to no man, would soon lift the shadows from the earth and heaven would be here and now, while yet the feet linger amid the scenes of the material life.

Life in the material form is a grandly beautiful phase of existence when rightly used and understood.

But while men war with each other the evils which rob life of its beauties will continue to cloud the otherwise glorious possibilities. Let us away with all these tendencies. Let us call and feel that all humanity are brothers and as such are heirs to a

share of all of life's blessings.

If all would join this universal brotherhood in the very truth, how soon would the shadows be lifted and all walk in the pathway of righteousness or well-doing.

Ah! I hear a dissenting voice clamoring to be heard (and alas it may be true) that not yet are men of all classes and nations prepared or developed sufficiently to use aright these larger rights and more untrammelled freedom. A great work of reformation must be done ere this dream of universal brotherhood can be more than a dream or desired attainment by exalted souls both in the material and spiritual planes.

Do not delay the doing of this work for although your opportunities may seem limited, you cannot measure the ultimate good that may accrue from your effort. The laying off of this mortal form does not change the condition of the mind. If the thought be not attuned to the finer vibrations of life, while in the mortal form, the entering into spiritual experiences will not immediately bring harmonious conditions and the happiness so much desired. If you would reap of heavenly experiences, strive to make conditions now and here in-so-far as you can with surrounding conditions.

The untutored and unwashed may have brighter experiences and more beautiful homes in the spirit realms than the most cultured and fastidious of earth's children. This because of the unselfish efforts of the one and the heedless and even selfish neglect of the other.

A longing for the betterment of humanity and a conscientious attention to the working out of such conditions, will open wide the gates of beauty, both in the material and the spiritual existence. These things must be ere we find the joys of true righteousness. Let truth and honesty mark all your dealings one with the other, and drive malice and hate from your thoughts of your fellow man. Thus you will be fitting yourself and giving your influence toward the unfoldment of the ideal life.

"It is the spiritual man who knows the beauty and sweetness of nature, and her innocence and benefits."

THE NEMESIS OF CHAUTAUQUA LAKE.

This charming book by Hon. A. B. Richmond, is a book that should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so appropriate to the great criminal lawyer, that it is opening the eyes of those who read it.

The discussions indulged in between The Nemesis and his visitors are filled with the greatest lessons that could be imagined in the line of Psychism and even old Spiritualists who have had everything the spirit world can give, will be interested and instructed by it. We have secured a number of copies of this valuable work and while they last we will send them with a year's subscription to the THE SUNFLOWER, 52 issues, book and the paper for \$1.50. As Mr. Richmond is well along in years and practically retired from active work, it is unlikely that another edition of this book will be issued and we advise our patrons who have not done so to get a copy of it at once. We make no difference between renewals and new subscribers. All that is necessary is to send in \$1.00 to pay for the paper one year and add to it the small sum of 25 cents if you want The book, Forty Years Intercourse with the denizens of the Spirit Spheres, or 50 cents if you want The Nemesis of Chautauqua Lake.

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The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no address to the editor. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

E. P. Fralich writes from Waverly, N. Y.: "We have taken your paper from the very first and like it very much. Mrs. E. H. Messersmith has served our society, the Waverly Progressive Spiritual Association, at two different times. All were well pleased with the lectures and tests. We hope to have her with us again after camp closes. May success ever be hers and yours, and with best wishes to THE SUNFLOWER."

Dr. A. B. Spinney writes endorsing E. W. Sprague for the office of president of the N. S. A. As before stated, this paper will not take any position on the question—either for or against any candidate. We are perfectly willing to announce any candidacy; but as to publishing eulogies or condemnation of any candidate, we do not think it is our place to do so. Announce your candidates, and select the one whom you think best to fill the place.

Passed to spirit life from the residence of her daughter in Mason City, Ia., Mrs. Esther Bartholomew, aged 74 years and 6 months, after several months of suffering from cancer. A native of Kent, Eng., but for years a resident of this country, she crowned a long and useful life by embracing the philosophy of Spiritualism. Services were held in the home of Mr. and Mrs. H. C. Whitney, August 6, after which the remains were taken to Rockford, Ill., for interment. Services were conducted by Will J. Erwood.

Mother Pardee's Woodpile.

The time of year comes on apace when coalbins and woodpiles announce themselves for our serious consideration. Happy the man or woman whose exchequer is in condition that allows ample supply of condensed sunbeams for winter's comfort.

To those of limited means the fuel question is a menace, running like an ugly thread through summer's warp and woof of bloom and beauty.

Hardest of all in our frigid winters is the case of the destitute sick who are drifting in the twilight of helpless old age. Angels of mercy, come to the rescue! God pity the hearts that can turn from such, saying, "Am I my brother's keeper?"

Now to my story, of which the above is a prologue:

In the village of Ellington, County of Chautauqua, State of New York, still lingers the venerable Tryphena C. Pardee, known to many of you through the appeals made for her assistance in THE SUNFLOWER.

She is a Spiritualist who has stood true to her convictions in the midst of a church-going community for over fifty years, and winning, in spite of strong prejudice, the esteem of all by her honest, upright life. She has not a single relative living on this earth plane, is helpless, being in her 91st year, and is dependent upon the assistance rendered her by the Spiritualists to keep her from spending her last days in the poor-house.

Now the privilege is given those to whom Spiritualism means an unbroken chain of loving kindness and helpfulness to all living creatures, to join with us in bringing comfort to this worthy veteran who has stood in our ranks so long and faithfully. DO as you would wish to have done to your own mother. Love's great reward will come to you and make your passage, when you are called to the other side, one of peace.

Mrs. E. W. TILLINGHAST, Lily Dale, N. Y.

We have often called the attention

of our readers to the necessities of Mrs. Pardee, and with uniformly good results. We believe the present call will result as the former ones have and we will be able to place her in a position where she will not have to worry about the winter. Think of it friends—not a living relative! 90 years and over, and only the money that is sent in by kind-hearted friends standing between you and the poor-house! How would we feel if it was our mothers who were in that position if we could look down from our home in the land of spirits and see her condition! Mrs. Pardee gave of her substance freely while she was able and even in the past year, in the 91st year of her age, she has worked a number of sofa pillow covers and sent them on here to be sold and the proceeds given to aid her. Even now she does not wish to be a recipient of your bounty. But the physical is exhausted and she must have kindly care to make the last years of her life as pleasant as possible. So now, good brothers and sisters, don't wait at moment. Let us have a flow of dollars to Mrs. Tillinghast so that we may provide proper clothing and a monstrous big woodpile so that she can look out upon it and see that her friends appreciate her work and are going to see that she has plenty for the winter.

THE SUNFLOWER vouches for the facts, and any money that is sent to either Mrs. Tillinghast or to this office will be forwarded and used for her benefit and in a proper manner.—Ed.

Let us not say with the poet,

TOO LATE.

A pitiful thing the gift of today
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth.

A faded rose in a death-cold hand,
That perished in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers,
Ere the bier is spread with the pall.

Nor send reserves when the flag is furled
And the dead beyond recall.

For baffling most in this dreary world,
With its tangles small and great,
Its lonesome nights and its dreary days
And its struggles, forlorn, with fate,

Is that bitterest grief too deep for tears,
Of the help that comes too late.

MARGARET SANGSTER.

IMPORTANT NOTICES TO N. S. A. STATE ASSOCIATIONS AND LOCAL CHARTERED SOCIETIES.

State Associations having individual members, as well as subordinate societies, are entitled to one delegate to N. S. A. Convention, on their charter, and one additional delegate for every fifty individual members, or major fraction thereof; also one delegate for every fifty individual members, or major fraction thereof; also one delegate for each chartered society in good standing with its state association, provided said local societies have contributed the sum of \$2. to the N. S. A.

AMENDMENTS FOR CONVENTION OF 1903.

Unfinished business—Constitution Article 10—Change the word "thirty" on fifth line to "sixty."

Amend—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates.

PRESIDENTIAL CANDIDATES.

As there will be several candidates for the office of President of the N. S. A., societies are requested not to absolutely pledge their delegates to vote for any special person. While it is proper for the society to express its preference to its delegates, it may be found necessary at election hour for the representatives to exercise their own best judgment in regard to casting votes, and thus, perhaps, save the blocking of the business in hand.

As Delphos, Kansas, Camp Association are announcing G. W. Kates as of Washington, D. C., I am instructed to correct their mistake as it leads the public to think that four members of the N. S. A. Board are residents of Washington, which is not the case. We believe that brother Kates

still holds Rochester, N. Y. as his domicile since he cast his latest vote in that city. At all events Washington is not his place of residence.

MARY T. LONGLEY, Secy.

TELEPATHY.

Thoughts may be things, but not of the material, belonging to the entity of spirit—that antipodal to matter, and of which electricity is the medium or connecting link.

Thought is the impulse of the soul or spirit individualized, and is conveyed through the agency of human electricity or magnetism to the material brain of the subject, and there mirrored or impressed as expressed.

Universal spirit or intelligence connects with universal matter through the medium of electricity and evolves life. Man being an epitome of first causes, has similar powers, which may be reinforced compatible to the exercise of his intelligence over his physical or material impulses—the control of mind over matter—and, comparative to perfection he becomes sensitive to the thoughts of others and conscious vibrations in general.

ARTHUR F. MILTON.

Bashful Children.

A lady writing in Wallace's Farmer says:

I would like to say a word on bashful, sensitive children. I really think that it is a great drawback to any child to be very bashful. It is a trait that will never be overcome unless they are carefully dealt with while young. It holds them back from anything that they try to do and makes their lives very narrow and different from what they would otherwise be. I once knew a large family of boys and girls. Part of them were not bashful, and part were, especially one. Her parents, instead of carefully putting her forward whenever possible, criticised and held her back. She was especially sensitive about her bashfulness and felt that she was not like other girls, and could not be. As she grew older this was partially overcome, but she was always backward, and it was always a great hindrance to her in anything that she would try to do in public.

While I would rather see a bashful child than a bold one, I believe that parents and teachers ought to do everything in their power to help children to overcome this while they are young.

Queen Helena a Cook.

Queen Helena of Italy is a royal lady who has a very practical knowledge of cooking. At her father's curiously homely and unpretentious court Queen Helena learned many useful things and among them the art of cooking. The Prince of Montenegro insisted that all his children should learn a trade—a rule which, by the way, obtains in the German Imperial family—and the future queen of Italy became not merely a good plain cook, but also skilled in the preparation of the curious sweetmeats and pastries of which orientals are so fond. The late King Humbert insisted on tasting his daughter-in-law's cookery, and so pleased was he with the dainty fare she set before him that he conferred on her, with mock ceremony, the title of "Lady High Cook to the King of Italy."—Chicago News.

Better Than Any Cosmetic.

A charming old lady who lives in the country gasped in horror when she saw the various cosmetics on the dressing table of her niece. "My dear," she said gently, "throw away those vile concoctions or you won't have any skin at all left when you are my age. I will give a beauty recipe to you worth a ton of such trash. Take half a teaspoonful of fine oatmeal and gradually stir it into a pint of boiling water, using a double saucepan to prevent any possibility of burning. Let it boil till clear looking; then strain through a cloth, boil again and once more strain. To this add enough rose-water to make it pour easily and about an ounce of glycerin. Perfume in any way you like; bottle and shake well before using. If you rub it into the skin every night your complexion will be like peaches and cream before long."—New York Press.

American Women in South America.

Women teachers from the United States are in high favor throughout South America. They enjoy good salaries, good social position and unbounded influence in all educational matters. This is especially the case in the cities of Argentina, Chile and Brazil. About twenty years ago President Sarmiento of the Argentine Republic engaged ninety women teachers from Boston to inaugurate Massachusetts educational methods in his country. The experiment proved very successful; and Sarmiento's example has been copied throughout all the sister republics. Many of the American teachers marry leading men in the countries they go to. Others become lawyers or doctors and enjoy excellent practices. There is an immense and profitable field for American women workers in South America.

Now is the time to subscribe.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardettha, the spirit of an Atlantean, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire," or Nature and Grace," "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00

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WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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DEATH, THE MEANING AND RESULT.

—BV—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book. It has already had an extensive sale which will grow as it becomes known.

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SPIRITUALISM

A RELIGION.

D. FEAST.

Is Spiritualism a religion? Yes and no—according to the orthodox Standpoint it is not—according to man's rational needs—yes.

In the first place, What do we mean by the word *Religion*? If it simply means to attend some sort of worship; mumble a few prayers; worship a host of imaginary saints, etc., etc., then Spiritualism is not a religion.

The spirit world and its hosts are not the prime factors in inculcating into the minds of Spiritualists any such ideas. But if you mean by religion one's duty to his fellow-men, one's duty to himself, "doing unto others that which we would have others do unto us," we are religious and have a religion which is called Spiritualism.

Spiritualists as a rule do not worship anything. All worship is merely an outward form of expression; but some may say is not man religious naturally? and does he not worship something naturally?

We are told that even the so-called heathens worship something animate or inanimate, and that we should not be exempted from that duty. We answer that we do not wish to be exempted from that duty. We however do admire the works of nature. We do realize that they are placed here for our guidance—which in the mortal is worship if you wish to use that word. We worship all that is good.

True worship does not consist in going to church simply to hear a sermon and giving alms. True worship is true manhood, true womanhood; living up to our highest ideals. Doing good unto all of God's creatures as we walk along the avenues of life. That is worship.

The spirit world is trying to inculcate into the minds of its followers nobility of character, and purity of life, so that when the time comes to depart this life the world shall have been better for our brief sojourn here. The Spiritualist can well exclaim that he has worshipped at the shrine of nature; that he was a worshipful mortal; not by force, but by desire.

We worship the good in all and avoid the errors of life as much as possible. Spiritualism will never become a religion fashioned after orthodox ideas, but will progress after the true worship, will obey the golden rule and go on unto perfection.

That and that only is true religion; and we as Spiritualists claim that we are a worshipful people, that we worship at a natural shrine, and no man can take away from us our right and duty along those lines. Yes—we are religious and hope always so to be.

WITHIN THE CITY LIMITS.

EVA LONG.

Thoughts cannot abide, in this City of Light,

Of grief unrelieved, of hearts stricken with blight;

By decrees of fate, bringing shame, in its might,

Or of pleadings in vain, for homes fair and bright.

Still, where treachery allures many victims astray,

And cruel poverty, they are not far away,

Many brothers and sisters, in their crushing power sway.

Such sorrows no pen to the mind can portray.

Vibrations extend o'er the whole universe;

Truths are gathered from them, to tell—to rehearse—

Yet none can we reach to impress or coerce

Till in fountains of love our souls we immerse.

Duplicate this city, thou seekers for truth,

For those living now, and the coming youth.

Make noble exertions, thou in soul-life matured,

Still in worldly riches, seeming blindly immured.

Build cities like this one throughout the land,

With these truths, these ideas, men and women brand.

Duplicate this city, a thousand times o'er,

That such thoughts may vibrate from shore to shore.

The thoughts of these teachers, in this city so fair,

Are garnered by others and carried from there

Into cities and towns. Are they hidden? Beware!

Ye seekers for jewels so priceless and rare.

If in selfishness thou dost store them away,

The laws of thy being wilt thou disobey.

Hear the voice within thee that bids thee to say,

This knowledge received shall be practised each day.

Thus, foundations are laid for more Cities of Light,

For more Forest Temples, with domes shining bright,

For homes where sweet children will come to earth, right,

With the knowledge inborn that right is might.

The old landmarks are merely vamped with the new,

The old truths brought forward with the new, to imbue,

The vast ocean of mind with the rich gems of thought,

By this perfect union, this city is fraught—

With truth, love and joy, and sweet charity,

Here is preached and practiced, equality.

Here are souls so great they emit relief,

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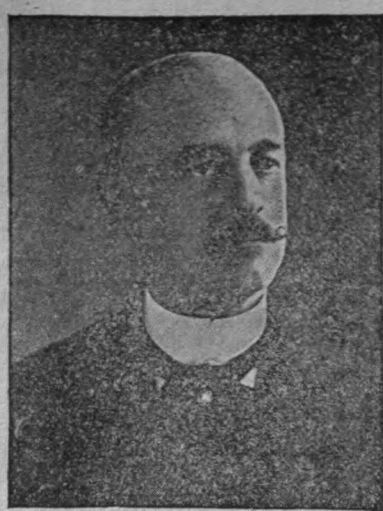
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